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SPIRIT



Hesperia (Mantel).

111



# SPIRIT

BY  
E. P. <sup>Hubel</sup> ~~Hubel~~ <sup>(S. Hubel)</sup> Hought, 1876

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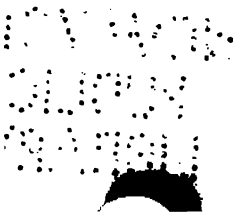
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## FOREWORD

This little book seems to me to embody a great deal of important truth. I believe that it contains no errors in statement of fact, and that the advice given in it will be found to stand the tests of time and experience.

RICHARD C. CABOT, M.D.

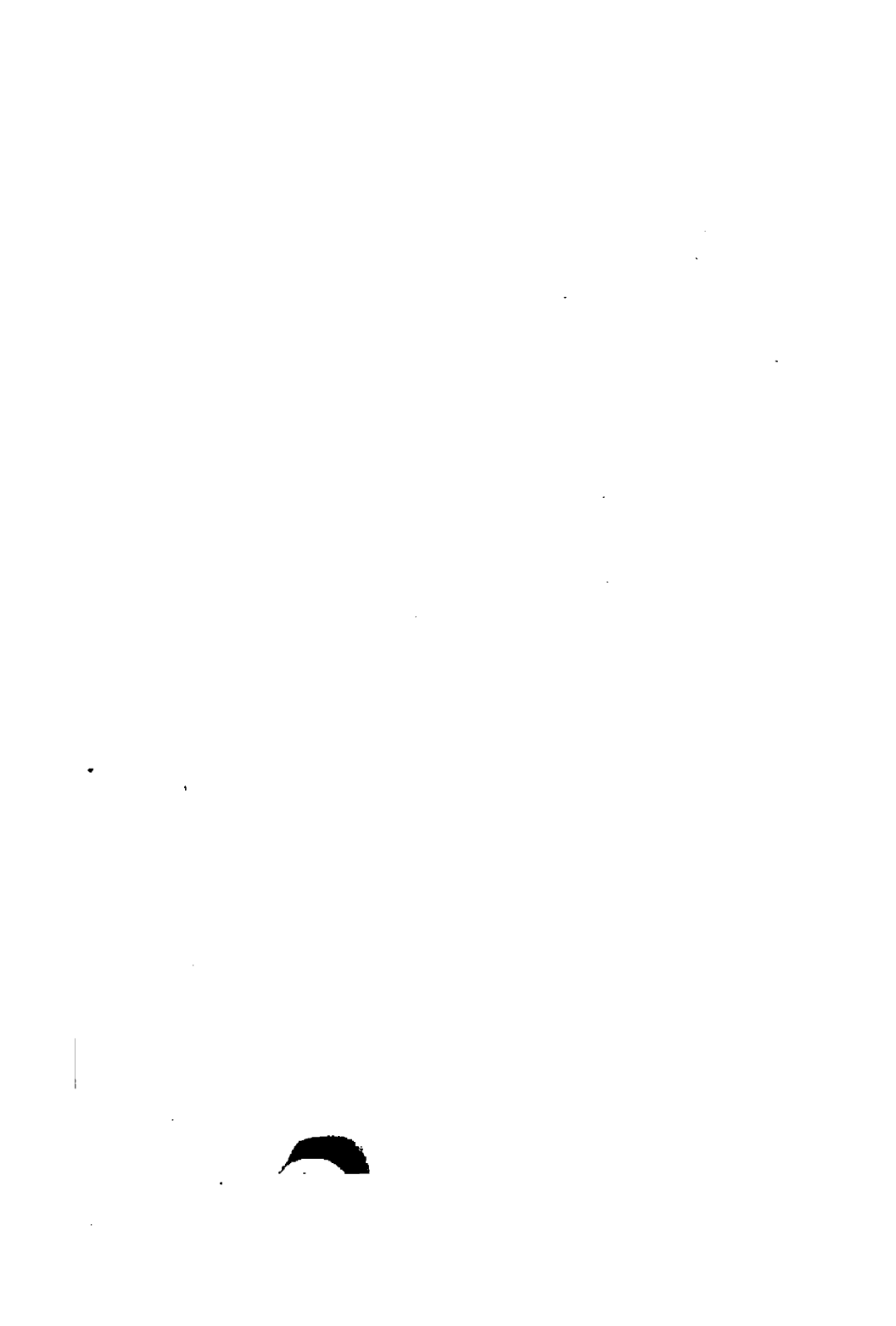
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## SPIRIT

*"I am come that they might have  
life, and that they might have it  
more abundantly."*—JOHN X: 10



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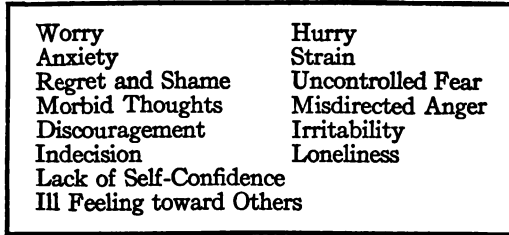
**I**T has recently been estimated by highest medical authority that over one-half of the cases of illness seen by the physicians of this country are of nervous origin. This does not mean that so large a percentage are so-called nervous diseases; but that a nervous bud of disease, if not nipped in time, may develop into a functional or even organic flower. For instance, a nervous indigestion, allowed to persist, may easily develop into chronic functional disorder which may, in turn, be a contributory cause of a serious organic trouble.

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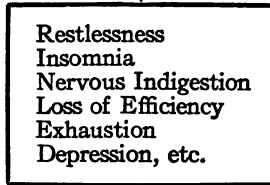
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The following chart gives some of the causes which lead, through so-called nervous disorders, to nervous collapse and functional disease.

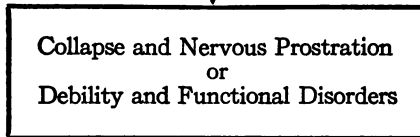
**CHART I**  
**Some Causes of Nervousness**



Leading ↓ through



↓  
To  
↓



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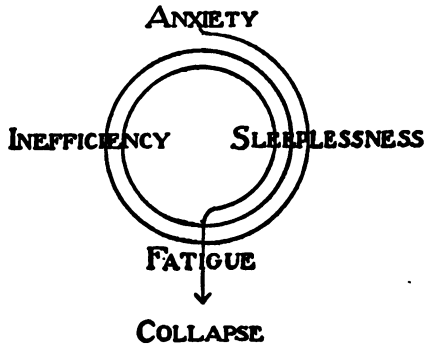
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By means of simple diagrams let us study for a moment the development of some of these diseases.

# SPIRIT

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## CHART II



Anxiety causes sleeplessness.

Sleeplessness causes fatigue.

Fatigue causes inefficiency.

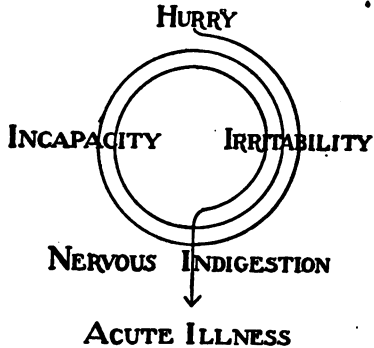
A sense of inefficiency causes greater anxiety, which causes more prolonged sleeplessness, leading to greater fatigue, and so on, round and round in a kind of vicious circle, until through intense fatigue and sleeplessness the sufferer collapses into nervous prostration.



# SPIRIT

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## CHART III



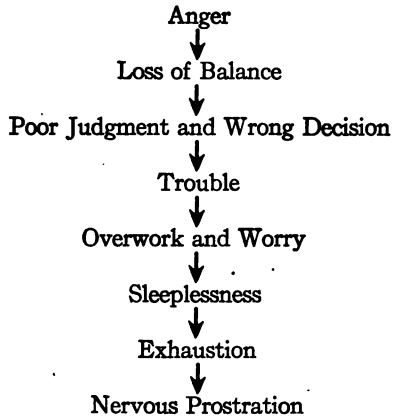
In the pressure of modern life we are so apt to develop a habit of hurry.

Hurry causes irritability; eating while feeling hurried and irritable causes nervous indigestion; indigestion results in temporary incapacity and consequent loss of time; to catch up, we hurry a little more, get more irritable, and so get going again in a "vicious circle," on the way to acute illness.

## SPIRIT

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### CHART IV

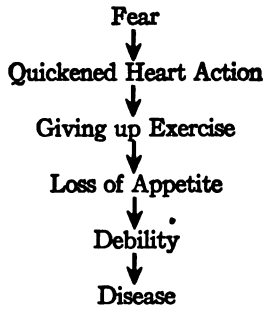


A sudden outburst of anger may be the fundamental cause of a nervous breakdown.

# SPIRIT

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## CHART V



A persistent fear may be the root of that debility which leads to disease.

## SPIRIT

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The nervous system has been likened to a great telephone system, the nerves representing the wires and the brain the Central Office. The nerve wires connect every portion of the body with the brain. From eye and ear, from muscles, heart and finger tips, and from every organ of the body countless messages are constantly being sent in to the Central Office. These messages are there recorded as sensation or impression; and after they have been duly considered, the necessary answers and directions are then transmitted by the nerves to all parts of the body. In this way the Central Office is kept in touch with all parts of the system and, through the nerves controls, directs, and energizes every function of the body (with the exception of certain simple reflex

## SPIRIT

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actions which we need not consider here).

A widespread misconception in regard to nervous troubles must here be removed; and it must be clearly understood that so-called nervous conditions are not in any way caused by the condition of the nerves, or wires, but are due to wrong management, inefficiency, or overstrain in the mind, or Central Office. There are a few diseases—such as paralysis and neuritis—which actually effect the nerves; but except for such comparatively unusual troubles the nerves perform their function unerringly, transmitting calmly whatever messages are entrusted to them. The nerves themselves do not become exhausted, do not jump, and cannot twitch or do any of the other acrobatic stunts attributed

## SPIRIT

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to them—such as “standing on edge” or “getting upset.”

If then so much depends on the efficiency of this Central Office or mind, it behooves us to look most carefully into the workings of this office to see where the trouble lies. Who are the operators, who are responsible for all the work of this Central?

In the Central Office of the lower animals there is but one operator—Instinct. As we go up in the scale of animal development and life becomes more complex, we find two and three operators—Instinct, Emotion and Intelligence; and finally in the mind of man there is a fourth operator whom we call Spirit. This Spirit has many sub-titles. It is called Conscience, Idealism, Inspiration, Love, Faith, Altruism; but to us who

## SPIRIT

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call ourselves Christians it has a name which is all-inclusive—the Spirit of God in man, the Christ Spirit. Each of us has then in the Central Office of his mind four operators. In this, as in every other office, if we wish efficiency, harmonious working and greatest power, we must have organization, see that there is a fair division of labor, and appoint one of the force in charge as director. Each one of us must decide which of the four operators shall dominate our Central Office. If instinct is placed in charge we sink to the level of the lower animals. If emotion dominates, then anger, fear, passion, have their way unchecked. Where intelligence controls, unguided by Spirit, we have order, material development, cold efficiency, and selfish power. Where the highest Spirit rules, working

## SPIRIT

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harmoniously through intelligence, emotion and instinct and making each do its full part, then, and then only, do we attain to fullness of life and joy and power.

For instance, suppose our Central Office is stirred to anger by a succession of irritating messages coming in over the nerve wires. If emotion dominates, there follows inward turmoil or revengeful act and perpetuation of evil. Where anger is controlled by Spirit, it is relegated to the right function of an emotion and becomes a great stimulant or accelerator, inciting intelligence and all the forces of the body to utmost effort to overcome the threatening danger. The emotion of passion, left to itself, works havoc in the world; but where passion is controlled by the Spirit of Love it becomes a great



## SPIRIT

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force for good, stimulating both mind and body to superhuman acts of self-sacrifice and devotion.

The action of the white corpuscles of the blood makes an interesting analogy. Where certain poisons enter the system, inflammation sounds a call to arms for all the white corpuscles to increase their forces and give battle to the invading evil germs. When there are enough white corpuscles and they increase and mobilize their forces with sufficient speed, the poison is overcome and the enemy routed. The greater the amount of poison, the greater, within certain limits, is the mobilization of the white cells, so that the physician can determine the intensity of the poison by the "blood count,"—that is, by counting the increase in number of the white corpuscles

## SPIRIT

---

in a drop of blood. In like manner, the inflammation of emotion should be a danger signal, a call to arms summoning all the powers of good in mind and body to meet the impending crisis. How wonderful it would be if we could measure the intensity of a person's anger by the development of his cheerfulness and calm judgment and the increase in the number of his kindly words and helpful deeds. Thus would evil most truly be overcome by good.

The word health means wholeness, completeness, and the word holy comes from the same root. Christ said: "I am come that they might have life and that they might have it more abundantly." We are not considering to-day so-called "spiritual healing," but that "abundance of life" that Christ has promised

## SPIRIT

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through the indwelling of His Holy Spirit.

In all the Bible nothing is more clear, more wonderful, than the assurance that this very Spirit of God which was perfectly manifest in Christ, is also within us, ready and waiting to take control of our lives and to manifest itself through us in wisdom and in power, in love, and in peace of body and mind. The Old Testament teaches it over and over again.

“There is a spirit in man, and the inspiration of the Almighty giveth them understanding.—(Job xxxii. 8.)

“Not by might, nor by power, but by my Spirit, saith the Lord.”—(Zech. iv. 6.)

“And the spirit of the Lord shall rest upon him: The spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and of the fear of the Lord.”—(Isa. xi. 2, 3.)

## SPIRIT

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And the glad tidings of the New Testament proclaim the same blessed assurance:

“The mind of the Spirit is life and peace.”—(Rom. viii. 6.)

“Let this mind be in you which was also in Christ Jesus.”—(Phil. ii. 5.)

“For God hath not given us the spirit of fear, but of power and of love and of a sound mind.”—(II Tim. i. 7.)

“Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?”—(I Cor. iii. 16.)

“It is God that worketh in you, both to will and to do His good pleasure.”—(Phil. ii. 13.)

“There are diversities of gifts, but the same spirit.”—(I Cor. xii. 4.)

“Hereby we know that He abideth in us, by the spirit which He hath given us.”—(I John iii. 24.)

“The words that I speak unto you I speak not of myself, but the Father that dwelleth in me; He doeth the works.”—(John xiv. 10.)

“It is not ye that speak but the spirit of

## SPIRIT

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your Father which speaketh in you.”—(Matt. x. 20.)

“The reign (kingdom) of God is within you. Thine is the reign and the power and the glory.”  
—(Luke xvii. 21.) (Matt. v. 13.)

Knowing that the Spirit of God is in us, how can we realize, make real, its power in our lives? Potential energy must be given an outlet before it can become active power. To have your house connected with a limitless source of electricity would do no good unless you could provide outlets and attach instruments through which the power would become effective. In the same way the spiritual power within you can become effective only as you draw upon it and give it outlet, expression. The law of spiritual growth is “Give, and it shall be given unto you.” Use your



## SPIRIT

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talents and they shall be doubled. You must practise both the presence and power of God.

If you have but little joy in your day, dwell in the thought of that joy, express it in a smile; give it outlet in cheerful words, and so start the current of joy flowing through your life. Express your love for God and man in thought or word or deed, and the great current of Divine Love will flow through your being, creating ever more and more light as you give it outlet in one sphere of your life after another.

Attach to the divine power all the machinery of your life's work, and holding fast the connection of Faith, use the switch of Prayer to turn the current into every faculty, every instrument, and every effort which you are using in His

## **SPIRIT**

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service. The more you give out or express the Fruits of the Spirit, the more will the Spirit of Christ flow through you as a great and never-failing current of power and joy and life.

## PRESCRIPTIONS

**T**O BELIEVE that fullness of life and joy and power can be obtained only where the Christ spirit dominates and controls all our thought and action does not mean that we should ignore the reasonable care of our bodies. Jesus ate with his disciples and when tired from a great strain he urged them to go apart with him into a desert place and rest awhile. After he had talked with the multitude until evening he felt their need of physical as well as spiritual food, and looking up to Heaven he blessed the five loaves and the two fishes and gave them to his disciples to set before the multitude. When he had raised Jairus's daughter he commanded



## SPIRIT

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to give her meat, and he most highly commended the action of the good Samaritan who, using the best medical treatment available at the time, bound up the wounds of the injured man pouring in oil and wine.

Therefore, taking a reasonable care of the body for granted, we are today especially studying the power of the Spirit as manifested in health of mind and body. How can we obtain such a living consciousness of God's life within us that we may be able to take to ourselves and to help give to others that abundance of life which Christ promises to those who follow him?

There is one requirement which Jesus makes of all who would receive the blessings He is ever ready to give—they must pray. We have been so

## SPIRIT

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apt to think of prayer as supplication, but that is such a small part. The doctrines of the Old Testament as well as the example and preaching of Jesus all teach that *prayer is any word or deed or thought which brings us into a conscious realization of God's presence, power and love.* It is true that we are told to ask that we may receive, but with equal clearness we are told:

To be still, that we may know God.

To knock, that it may be opened.

To seek, that we may find.

To abide in Him, that He may abide in us.

To draw nigh to God, that He may draw nigh to us.

To come, that He may give us rest.

To follow Him, that we may be fishers of men.

To wait on the Lord, that we may be strengthened.

To forgive that we may be forgiven.

## SPIRIT

---

To praise, to give thanks, to receive, to hear.  
To give and it shall be given unto us, and  
To acknowledge Him in all our ways that He  
may direct our steps.

And five times in the New Testament it is recorded that Jesus "lifted up His eyes to Heaven."

All these are different forms of prayer, different ways of entering into the conscious realization of God, and we must ever remember that it is not the form but the realization that is the essential part of prayer.

In almost every instance of Christ's healing it is recorded that those who were ill either made an effort to come to Jesus or definitely asked for healing, or their friends asked for them. The case of the man born blind whom Jesus saw as he passed was an exception, but in

## SPIRIT

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this instance "Jesus said unto him, 'Go wash in the pool of Siloam,' and he went, and came seeing." So in this as in other cases active faith and a willingness to accept healing were proved before the cure became effective. Even God in His omnipotence cannot give us that which we are unwilling or unready to receive; and if we wish to make our own the strength and peace and joy which are promised to us as fruits of the spirit, then by prayer of thought or word or deed and by obeying Christ's prescriptions as did the man born blind, we too must *prove* our faith and our willingness to accept the blessing.

Let us now return to our first Chart (page 3) and taking up some of the causes of nervous troubles and functional diseases, see what treatment the

## SPIRIT

---

Spirit, as the Great Physician, recommends for their cure.

We will consider first the prescription for Anxiety, as that contains so much that is vital in the use of all Bible prescriptions regarding health or wholeness.

To all of us come times of great anxiety for those most dear to us. So persistent are thoughts of danger in the mind that emotion and intellect are overwhelmed. The voice of the Spirit says clearly: "In nothing be anxious, but in all things, by prayer and supplication, with thanksgiving, let your needs be known to God: and the peace of God which passeth all understanding shall reign in your hearts and minds through Jesus Christ."—(Phil. iv, 6, and 7.)

Prayer is the great cure for anxiety. Why then do our prayers so often seem



## SPIRIT

---

unanswered? The use of both words "supplication" and "prayer" in this verse is significant. As already stated we are too apt to think of supplication as the whole of prayer, whereas prayer is communion with God, drawing nigh in faith. If prayer is any word or thought or act which brings us into conscious realization of God's love and power and presence, then supplication becomes prayer only when it brings us this consciousness. We are also told that our prayer must be "with thanksgiving." When you have made an exposure for a photograph, you know that you have a picture. You may examine the plate and see no sign, but you are sure that the picture is there, awaiting only development to make it manifest. Likewise when we pray we should feel so sure that

## SPIRIT

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we have an answer that we rejoice and give thanks to God for the assurance of His help. This is made very clear in the teaching of Jesus, who said: "What things so ever ye desire, when ye pray, believe that ye receive them and ye shall have them."—(Mark xi. 24.) and: "According to your faith be it unto you."—(Matt. ix. 29.)

Modern psychology lays great stress on the power of suggestion. Christ says that it is the prayer of faith which is answered. Then should not our prayers be such that their very form will suggest hope and trust, and so increase our faith and make us more ready to accept the answer which God is ever ready to give?

During the war a mother who had a strong belief in the protective power of prayer knelt three times each day and

## SPIRIT

---

prayed that God would protect her son from every form of danger which she named. Fearing that she might forget to ask protection from some specific danger, she wrote out a list which she kept before her, as she prayed that her boy might be protected from shot and shell and shrapnel, from cowardice and moral temptation, from illness and accident, etc., and as she read from time to time of new dangers, such as poison gas and liquid fire, these were added to her prayer list, lest some vulnerable spot be left unprotected. So vivid were the pictures of the dangers conjured up in her mind by this form of supplication that she would rise from her knees in a tremble, and rush into some form of activity that she might forget the horror of her prayer time! Was this true



## SPIRIT

---

prayer? A little boy of six, earnestly desiring to quiet his little sister's fear of the dark got out of his warm bed, and kneeling by her crib side, prayed reverently, "Dear God, please don't let any bugaboo come out from under the bed to frighten sister; and don't let the big black bear come out of the closet to eat her up; and please keep all the wolves in the woods where they can't hurt her; for Jesus' sake!" And in the Litany we pray: "From plague, pestilence and famine, good Lord deliver us. . . . From battle and murder and from sudden death, good Lord deliver us," etc.

In the anxiety of the war the mother of another soldier said to me, "When my son first went to the war I prayed that he might be led in safe places and kept from danger. Suddenly I realized that

## SPIRIT

---

that was a slacker's prayer, unworthy of a soldier's mother. From that day I prayed only that he should be led where he would be of the greatest service, and I found peace in the thought of the Twenty-third Psalm, by repeating whenever I felt anxious, 'My son, the Lord is thy Shepherd, thou shalt not want. He restoreth thy soul. He leadeth thee in the paths of righteousness. Yea, though thou walk through the Valley of the Shadow of Death, I will fear no evil, for God is with thee. His rod and His staff they comfort thee.'"

Such use of the prayer of realization or affirmation—"Speaking to yourselves in Psalms and Hymns and spiritual songs—making melody in your heart to the Lord"—is one of the most helpful forms of prayer. Nothing can ever

## SPIRIT

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take the place of the quiet hours spent on the mountain tops or in the innermost place where in deepest communion with God we refill our reservoirs of faith and love and joy and power, so that we may have an abundant supply ready for every need. But we cannot stay always on the mountain top, and as we go about our daily tasks we must know how to tap the supply and draw from the reservoir the help we require on the way. To meet this need let us seek out from the Bible positive statements of help and peace and strength and carry them always with us, ready for immediate use, as antidotes to the poison of depressing thought, as tonics to strengthen us for our work, as stimulants to help us overcome difficulties,—or as sedatives to give us rest and peace of body and mind. At

## SPIRIT

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the first sign of "Negative Thinking" let us repeat one of these positive statements with conviction as a declaration of faith or prayer of affirmation, and then quietly hold to the thought of that affirmation until peace is restored to our minds.

### For Worry

"Let not your heart be troubled; ye believe in God, believe also in me.—(John xiv. 1.)

Worry is the antithesis of prayer. Prayer is an acknowledgment of faith: worry is a denial of faith. In prayer I tell God of my needs: by worry I cut myself off from the help which He would give me. Prayer is putting my hand in God's, trusting to his loving guidance. Worry is withdrawing my hand and denying His power to lead me. Prayer leads, through the door of faith, into

## **SPIRIT**

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the presence of God. Worry leads, through the door of anxiety, into the darkness of loneliness and discouragement. If prayer does not cancel worry, worry will cancel prayer.

### **For Discouragement**

Did you ever wake in the morning with a feeling of inefficiency and the fear that you will not have strength to meet the tasks of the day? Take the tonic which the Great Physician holds out to you, saying: "Be strong in the Lord and the power of his might."—(Eph. vi. 10.) "As thy days so shall thy strength be."—(Deut. xxxiii. 25.)

### **For Unhappy Memories**

Do unhappy thoughts and pictures of the past oppress you? The human



## **SPIRIT**

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physician might recommend travel and change of scene, but this advice can only be taken by the rich, whereas the Bible treatment is available to all. "Lift up thine eyes unto the hills."—(Ps. cxxi. 1) and "Be ye transformed by the renewing of your mind."—(Rom. xii. 2.)

### **For Hurry**

"Be still and know that I am God."—(Ps. xli. 10.)

"In quietness and in confidence shall be your strength."—(Isa. xxx. 15.)

Rest for one moment in this thought and then go quietly on your way.

### **For Grudges**

"Bless them which persecute you."—(Rom. xii. 14.)

Never carry over into the next day the burden of an ill feeling toward any

## **SPIRIT**

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one. Before your evening prayer, take a moment to think quietly and lovingly of any who may have hurt or wronged you during the day. Then ask God's guidance that you may be shown some way of truly helping them. Thus shall you truly overcome evil with good.

### **For Morbid Thoughts**

Whatsoever things are true.

Whatsoever things are honest.

Whatsoever things are just.

Whatsoever things are pure.

Whatsoever things are lovely.

Whatsoever things are of good report if there be any virtue and if there be any praise, think on these things.—(Phil. iv. 8.)

No one would deliberately settle down to live in the midst of contagion unless it were with the definite purpose of helping those in need. No one should

## SPIRIT

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allow the mind to dwell on contaminating and debilitating thoughts of evil except with the definite purpose of bettering conditions or relieving suffering. Note for one day how large a proportion of general conversation around you is uselessly concerned with the negative side of life,—physical ailments, difficulties with employees, the waywardness of children, the faults and follies of neighbors, the rottenness of the administration and the demoralization of society—and then resolve that your thoughts and words shall be encouraging, strength-giving and constructive rather than discouraging, demoralizing and destructive.



## **SPIRIT**

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### **For Self-Pity**

“Whatsoever ye would that men should do to you, do ye even so to them.”—(Matt. vii. 12.)

Nothing wastes strength more than self-pity. If you have but one talent of joy or strength or opportunity, do not wrap it in a napkin of self-pity. Some one needs your help; go use your one talent in loving, prayerful service for another. All talents truly used are multiplied, and as you give joy to another, you too will enter into the joy of the Lord.

### **For Lack of Self-Confidence**

“I can do all things through Christ which strengtheneth me.”—(Phil. iv. 13.)

“The Father that dwelleth in me he doeth the works.”—(John xiv, 10.)

## **SPIRIT**

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In these verses all power is combined with all humility.

### **For Conceit**

“Thine is the reign (kingdom) and the power and the glory.”—(Matt. vi. 13.)

Do we realize the significance, of this verse as we repeat it daily in the Lord’s Prayer? How many of us really desire to attribute to God all the power and glory for that which He accomplishes through us?

### **For Irritability and Hurt Feelings**

“Love is not easily provoked.”—(I Cor. xiii. 5.)

To be personally annoyed, to have your feelings easily hurt is always a sign of selfishness, showing that you are focusing on yourself rather than on your service to others.

## SPIRIT

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### For Indecision

“In all thy ways acknowledge Him and He shall direct thy paths.”—(Prov. iii. 6.)

“Never make plans while you are disturbed or troubled. First be *still*, then know that nothing can separate you from the love of God. When there is truly inward peace, guidance will come.”

### For Fear

When a thought of fear enters your mind, quickly use an antidote, saying with conviction, “Peace, be still,” “Fear not, for I am with thee.”—(Isa. xliii. 5.)

### For Apprehension

“Be strong and of a good courage, fear not, nor be afraid, for the Lord thy God, He it is that doth go with thee; He will not fail thee nor forsake thee.”—(Deut. xxxi. 6.)

## SPIRIT

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As a little child puts his hand in his father's strong grasp and then climbs bravely over obstacles, so should we put our hand in God's and go forward unafraid to overcome the difficulties in our way.

### For Regret and Shame

"Forgetting those things which are behind and stretching forth unto those things which are before, I press toward the mark for the prize of the high calling of God, in Jesus Christ."—(Phil. iii. 13-14.)

We cannot relive the past. Continued worry about it incapacitates us to make the most of the opportunities of the present. Never allow your thoughts to dwell without purpose on past mistakes. Take them with you through the Door of Prayer. Spread

## SPIRIT

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them out in the presence of God and looking them over calmly and with all humility gather from them what guidance you can for the future. Then leave your burden at the foot of the Cross and go on your way rejoicing.

### For Lack of Faith in Man

“Christ is all and in all.”—(Col. iii. 11.)

The Spirit of God, the Christ Spirit, dwells in every man. In many cases it is, alas, so covered over by circumstances or evil living, that it is hard to realize its presence. It is the duty of every Christian to believe in the spark of Divinity in his neighbor and to do his utmost to uncover it and fan it into a living flame.



## SPIRIT

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### **For Evil Thinking**

“Love thinketh no evil.”—(Cor. xiii. 5.)

Whenever we dwell on unkind thoughts of others, we diminish our power of helping them.

### **For Evil Speaking**

“Speak evil of no man.”—(Titus iii. 2.)

Every time we say a discouraging word to any one, we throw ashes on the Divine spark within him. Every time we speak evil of any one, we make it harder for others to find that Divine spark. A true follower of Christ has no right ever to speak evil of any one except with the prayerful desire to help the offender or to protect a neighbor.

## SPIRIT

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### For Intolerance

“The fruit of the Spirit is *in all* goodness and righteousness and truth.”—(Eph. v. 9.)

All truth, all beauty, all goodness, wherever found and under whatever name, are all manifestations of God's spirit.

### For Over-Work

‘Come unto Me all ye that labor and are heavy laden and I will give you rest; for My yoke is easy and My burden is light.’—(Matt. xi. 28.)

A yoke makes it possible to carry heavy burdens with ease and comfort. Christ here promises the rest in work which comes from doing all things with the spirit of loving service.

## SPIRIT

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### For Unforgiveness

“And when ye stand praying forgive if ye have aught against any; that your Father also which is in Heaven may forgive you your trespasses.”—  
(Mark xi. 35.)

Unless you provide outlets for the electricity in your house its power cannot become effective. Unless you express forgiveness for others, the forgiveness of God cannot flow through your heart with its great redemptive current of love.

### For Prejudice

“By this shall all men know that ye are My disciples, if ye have love one to another.”—  
John xiii. 35.)

Before taking a photograph of any one, you place him in a bright light.



## SPIRIT

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Before allowing a mental picture of any one to be impressed on your mind, make sure that you have looked at him in the light of love, not in the shadow of prejudice.

### For Quick Temper

“Jesus held His peace.”—(Mark. xiv. 61.)

“Hold Thy Peace!”—(Mark i. 25.)

Christ had been betrayed in the Garden. His disciples forsook him and fled. He was taken before Caiaphas and false witnesses testified against Him. Did ever a man have so much cause for anger? And yet in the midst of it all He maintained His calm spirit. He held His peace! When He wished to cure a man of an unclean spirit, He said to him, “Hold thy peace,” and the evil spirit departed from him.

## SPIRIT

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So will anger and other evil spirits depart from us if we can but hold our inward calm—that “peace of God which passeth all understanding.”

### For Another's Worry

“For He shall give His angels charge over thee, to keep thee in all thy ways.”—(Ps. xci. 11.)

My Beloved, through the Door of Prayer I bring you into the presence of God.

Let not your heart be troubled, neither let it be afraid, but be still and know that He is God, for in quietness and in confidence shall be your strength. And be ye not of doubtful mind for He will instruct thee and teach thee in the way which thou shalt go, and it shall be told thee what thou must do, for He guideth thy way in perfectness and the

## SPIRIT

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peace of God which passeth all understanding shall rule in thy heart through Christ Jesus.

### For Sleeplessness

“Casting all your care upon Him—rest in the Lord—(I. Peter v. 7. Ps. xxxvii. 7.) For “He giveth His beloved sleep.”—(Ps. cxxvii. 2.)

Oh Lord Jesus who didst say, “Peace I give unto you,” and “I will give you rest.” To thee I come in faith and love and with a thankful heart I accept the gifts of peace and rest which Thou didst promise, and casting all my care on Thee, I lay me down in peace to sleep, knowing that Thou Lord only, makest me dwell in safety, for underneath are the everlasting arms.

## SPIRIT

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### For Exhaustion

“The spirit of God hath made me, and the breath of the Almighty hath given me life.”—  
Job xxxiii. 4.)

Every breath is truly an inspiration, an acknowledgment of the life of God within me; every cell in my body is alive with the Life of God, and that life is perfect, omnipotent, strong to overcome all evil. Oh God, who in love created me, I know that Thou canst in love recreate me, cell for cell, strength for strength, energy for energy. I rejoice in Thee, Oh Lord, and give thanks for the knowledge that thy strength is sufficient for me, that I am strong in the Lord and in the power of His Might.

## SPIRIT

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### For Loneliness

“The Lord is nigh unto all them that call upon Him.”—(Ps. cxlv. 18.)

Our Father, as we enter Thy presence through the Door of Faith, we bring with us in prayer all those whom we love so dearly, wherever they are, on earth or in heaven. Thou knowest no distance, and no separation, and in Thy presence we are close to each other, we feel Thine almighty power protecting us, Thy great love enfolding us, drawing us ever closer and closer together in love and understanding and sympathy. We thank Thee for all those who, made dear to us by love, are made near to us by faith.

It would be easy to give Bible Prescriptions for all sorts of troubles, but  
[50]

## SPIRIT

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every one can find them for himself according to his special need. And it is not enough that we should *find* these prescriptions but we must *use* them until they bring to us a vital consciousness of God, and then having through prayer made our connection with the source of Divine Power, we must in thought, word and deed give outlet to that power that it may increasingly manifest itself through us in joy and love, in peace of mind and body, in service and in abundance of life.

A little child once asked: "How can you believe that God is up in Heaven and down here with us too?" It was a bright Autumn day, and the teacher said: "Do you see the sun up in the sky?" "Yes," answered the child; "Now," said the teacher, "close your

## SPIRIT

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eyes and tell me how you could tell that the sun is shining without seeing it?" The child replied: "I can feel it all warm and nice around me." Then they talked of the power of the sun within the seed, waking it to life, and of the warmth and light of the sun surrounding the plant, and making it grow and blossom. The child said: "That's just the same way with God, isn't it? He is up in the sky, but His power is in me to make me grow, and His love is all around me like the sunshine."

So should we feel the Power of God within us and about us, we in Him and He in us, for the knowledge that God is in us is but part of the greater truth that we are in God, in whom we live and move and have our being.

To enter into the conscious realiza-

## SPIRIT

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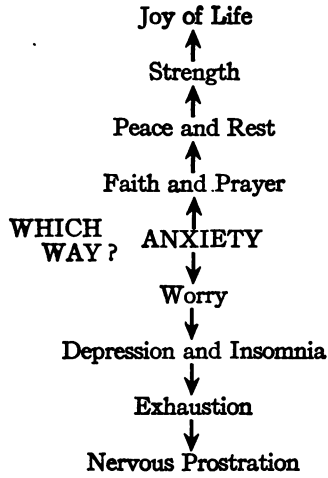
tion of the life of God within us, of His Power working through us and His love enfolding us, is to find the Holy Grail; to live always in this consciousness is to have abundance of life and peace.

To express the indwelling Spirit of God in love and joy and service and in peace of mind and body, to make manifest the power of that Spirit in all our life, through all our work—this is to attain the Summum Bonum, to realize the Great Desire.



# SPIRIT

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